

DECLARATION
OF FAITH OF ENGLISH
PEOPLE REMAINING AT AMSTERDAM
IN HOLLAND.

Heb. i. 6.
Without Faith it is impossible to please
God. Heb. xi.

Rom. xiv. 23.
Whatsoever is not of Faith is sin.



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By J. W. and J. B. at the Sign of the Crown in St. Dunstons Church-yard.

TO AL THE HVMBLE MYNDED
which love the truth in simplicitie, Grace and
peace,

Al though in respect of our
selves wee could bee content to
vndergo all the reproaches that
the World can lay vpon vs, and
therein bee more sorne for their
evill, then for our selves, yet in
that hereby men take occasion to
speake against the truth of GOD which wee profes-
se, and especially in regard off the fearefull fatts off
some that hath bene off vs: Wee are forced against
our whole mynds, to publish somerhing for the elec-
ting off our innocency in such thinges as men do
commonlie heape vp in our accompt, and all to
farther our reckoninge in contempt with men of all
states. Not that wee seecke to please men in the
least thinge wherein wee may displease GOD, nei-
ther to displease men in the least thinge wherein wee
may please GOD, accompting it a most happie thing
to have favour with GOD and men. And wee de-
sire (although formerly wee have bene to much in-
respective off men, runing the violent courses off our
owne dispositions, which wee shame not to confesse
that GOD may have the glory) that our former evill
may be passed by with love and patience, and through

GODS grace wee shall endeavour to reforme our
selves herein: Wherein iff wee faile (as wee have cause
to feare our selves) wee pray that wee may bee confi-
dered as men full off infirmities, and that our judg-
ment and profession is otherwise. And we could wish
that all men that professe **CHRIST** would bee war-
ned herein by our harmes, and their owne experien-
ces, who cannot but see how much contempt, their
sharpe and vnsavory courses both in speeches and
writings have brought vpon their cause and persons,
besids manie other afflictions troubles, & sufferings
wherin they have lessned their comforts in that they
have in parte bene the authors off their owne harmes
by provoking the contrary mynded against them.
Now as wee doe promisse vnfainedly our owne re-
formacion herein (the **LORD** assistinge vs) so do wee
earnestly beseech al that feare **GOD** and professe
CHRIST to redresse this evil, and we doubt not but
they shal soone feeble the profitable peace of it in their
owne soules, and the cause off **GOD** shall bee better
accepted and more advāced. And our purpose being
to publish in short our faith with the warrat thereof,
let it not seeme strainge that our writing beares not
that proporcion that writings vsually do in that wee
are simple men destitute off art to order, and bewri-
fie our writings withall, which is one speciall cause
that maketh vs with all vnwillingnes to write; but wee
trust the truth off **GOD** shall not be lesse regarded off
the lovers thereof, because off our simplicitie.



WEE BELEEVE AND

Confesse.

That there are **THREE**, which beare record in heaven, the **FATHER**, the **WORD**, and the **SPIRIT**, and these **THREE** are one **GOD** in all equalitie, 1. Ioh. 5. 7. Phil. 2. 5. 6. By whome all things are created and preserved in Heaven and in Earth. Gen. 1. Chap.

That this **GOD** in the begining created all things off nothinge. Gen. 1. 1. and made man off the dust off the earth, chap. 2. 7. in his owne ymage, chap. 1. 27. in righteousness and true Holines. Ephes. 4. 24. yet being tempted, fel by disobedience. Chap. 3. 1-7. Through whose disobedience all men sinned. Rom. 5. 12. 19. His sin being imputed vnto all, and so death went o-
ver all men.

That by the promissed seed off the Woman **IESVS** **CHRIST** his obedience, al are made righteous, Rom. 5. 19. Al are made alive, 1. Cor. 15. 22. His righteousness being imputed vnto all.

That notwithstanding this Men are by nature the Children off wrath, Ephes. 2. 3. borne in iniquitie and in sin conceived. Psal. 51. 5. Wise to all evill, but to good they have no knowledg. Ier. 4. 22. The natural man perceiveth not the thinges off the Spirit off God. 1. Cor. 2. 14. And therefore man is not restored vnto his former estate, but that as man in his

A 3 estate

estate off innocency haveing in himself all disposition vnto good, & no disposition vnto evill, yet being tempted might yeild, or might resist: even so now being fallen, and haveing all disposition vnto evill, and no disposition or will vnto anie good, yet GOD giveing grace, man may receive grace, or my reject grace, according to that saying. Deut. 30. 19. I call Heaven and Earth to record. This day against you, that I have set before you life and death, blessing and cursing: Therefore chuse life that both thou and thy seed may live.

5. That GOD before the Foundacio off the World hath Predestinated that all that beleeye in him shall be saved. Ephes. 1. 4. 12. Mark. 16. 16, and al that beleeye not shall be damned. Mark. 16. 16. all which he knewe before. Roman. 8. 29. And this is the Election and reprobacion spoken of in the Scriptures, concerning salvacion, and condemnation, and not that GOD hath Predestinated men to be wicked and so to be damned, but that men being wicked shall be damned, for GOD would have all men saved, and come to the knowledg off the truth, 1. Tim. 2. 4. and would have no man to perish, but would have all men come to repentance. 2. Pet. 3. 9. and willeth not the death off him that desireth. Ezec. 18. 32. And therefore GOD is the author off no mens condemnation, according to the saying off the Prophet. Osee. 13. Thy destruction O Israel is off thy selfe, but thy helpe is off mee.

6. That man is justified onely by the righteousness off

off CHRIST, apprehended by faith. Roman 3. 28.
Gal. 2. 16. yet faith without works is dead. Iam. 2. 17.

7.

That men may fall away from the grace off GOD
Heb. 12. 15. and from the truth, which they have re-
ceived & acknowledged chap. 10. 26. after they have
taisted off the heavely gift, and were made partakers
off the HOLY GHOST, and have taisted off the
good word off GOD, & off the powers off the world
to come. Chap. 6. 4. 5. And after they have escaped
from the filthines off the World, may bee tangled a-
gaine therein & overcome. 2. Pet. 2. 20. That a righ-
teous man may forsake his righteousness and perish
Ezech. 18. 24. 26. And therefore let no man presume
to thinke that because he hath, or had once grace,
therefore he shall alwaies have grace; But let all men
have assurance, that iff they continew vnto the
end, they shall bee saved: Let no man then pre-
sume: but let all worke out their saluacion with
feare and trembling.

8.

That IESVS CHRIST the Sonne off GOD the
second Person, or substance in the Trinity, in the
Fulnes off time was manifested in the Fles h, being the
seed off David, and off the Itralts, according to the
Fles h, Roman. 1. 3. and 9. 5. the Sonne off Marie the
Virgine, made of hir substance, Gal. 4. 4. By the power
off the HOLIE GHOST overshadowing hir. Luk.
1. 35. and being thus true Man was like vnto us in all
thing, sin onely excepted. Heb. 4. 15. being one person
in two distinct natures, TRVE GOD, and TRVE
MAN.

A 4

That

9.
That IESVS CHRIST is Mediator off the New Testament betweene GOD and Man, 1. Tim. 2. 5. haueing all power in Heaven and in Earth given vnto him. Mat. 28. 18. Being the onely KING. Luk. 1. 33. PREIST, Heb. 7. 24. and PROPHET. Act. 3. 22. Off his Church, he also being the onely Law-giver, hath in his Testament set downe an absolute, and perfect rule off direction, for all persons, at all rimes, to bee observed: Which no Prince, nor anie whosoever, may add too, or diminish from as they wil auoid the feare full judgments denounced against them that shal so do. Revel. 22. 18, 19,

10.
That the Church off CHRIST is a compainy off faithful people. 1. Cor. 1. 2. Eph. 1. 1. seperated fro the world by the word & Spirit off GOD. 2. Cor. 6. 17. being kint vnto the LORD, & one vnto another, by Baptisme. 1. Cor. 12. 13. Vpon their owne confessio of the faith. Act. 8. 37. & sinnes. Mat. 3. 6.

11.
That though in respect off CHRIST, the Church bee one, Ephes. 4. 4. Yet it consisteth off diuers particular congregacions, even so manie as there shall bee in the World, every off which congregacion, though they bee but two or three, haue CHRIST given them with all the meanes off their saluacion. Mat. 18 20. Roman. 8. 32. 1. Corin. 3. 22. Are the Bodie off CHRIST. 1. Cor. 12. 27. and a whole Church, 1. Cor. 14. 23. And therefore may, and ought, when they are come together, to Pray, Prophecie, breake bread, and administer in all the holy ordinances

manances, although as yet they have no Officers, or
that their Officers should bee in Prison, sick, or by
anie other meanes hindered from the Church. 4. 1st.

4. 10. c. 2. 5. / 12.

That as one congregacion hath CHRIST so
hath all, 2. Cor, 10. 7. And that the Word off GOD
comerh not out from anie one, neither to anie one
congregacion in particuler, 1. Cor. 14. 36. But vnto
everie particuler Church, as it doth vnto al the world
Coll. 1. 5. 6. And therefore no Church ought to
challeng anie prerogative over anie other.

13.

That everie Church is to receive in all their mem-
bers by Baptisme vpon the Confession off their faith
and sinnes wrought by the preaching off the Gospel
according to the primitive Institucion, Mat. 28. 19
And practise, Act. 2. 41. And therefore Churches
constituted after anie other manner, or off anie other
persons are not according to CHRISTES Testa-
ment.

14.

That Baptisme or washing with Water, is the out-
ward manifestacion off dieing vnto sin, and wal-
king in newnes off life. Roman. 6. 2. 3. 4 And
therefore in no wise apperteyneth to infants.

15.

That the LORDS Supper is the outward
manifestacion off the Spirituall communion betwene
CHRIST and the faithful mutuallie, 1. Cor, 10. 16. 17

A s

to de

to declare his death vntil he come. 1. Cor. 11. 26.

16.

That the members off everie Church or Congregation ought to knowe one another, that so they may performe all the duties off love one towards another both to soule and bodie. Mat. 18. 15. 1. Thes. 5. 14. 1. Cor. 12. 25. And especiallie the Elders ought to knowe the whole flock, whereoff the HOLIE GHOST hath made them overseers. Acts. 20. 28. 1. Pet. 5. 2. 3. And therefore a Church ought not to consist off such a multitude as cannot have periculer knowledg oue off another.

17. any

That Breshren impenitent in one sin after the admonition off the Church, are to bee excluded the communion off the Saints. Mat. 18. 17. 1. Cor. 5. 4. 13. & therefore not the committing off sin doth cutt off anie from the Church, but refusing to heare the Church to reformation.

18.

That Excommunicants in respect off civil societie are not to bee avoided, 2. Thess. 3. 15. Mat. 18. 17.

19.

That everie Church ought (according to the example off CHRISTES Disciples and primitive Churches) vpon everie first day off the weeke, being the LORDS day, to assemble together to pray Prophecie, praise GOD, and breake Bread, and performe all other partes off Spirituall communiõ for the worship off GOD, their owne mutuall edification, and the preservation off true Religion, & pietie in the church 10. 20. 19. Act. 2. 42, and 20. 7, 1. Cor. 16. 2. and that ought

ought not to labor in their callings according to the equitie off the morall law, Exod. 20. 8, &c. which CHRIST came not to abolifh but to fulfill.

20

That the Officers off everie Church or congregation are either Elders, who by their office do especially feed the flock concerning their foules, Act. 20. 28, 1. Pet. 5. 2. 3. or Deacons Men, and Women who by their office releave the necessities off the poore and impotent brethré concerning their bodies, Act. 6. 1--4.

21.

That these Officers are to bee chosen when there are persons qualified according to the rules in Christs Testament, 1. Tim. 3. 2--7. Tit. 1. 6--9. Act. 6. 3. 4. By Election and approbation off that Church or congregation whereoff they are members, Act. 6. 3. 4. and 14. 23. with Fasting, Prayer, and Laying on off hands, Act. 13. 3. and 14. 23. And there being but one rule for Elders, therefore but one sort off Elders.

22

That the Officers off everie Church or congregation are tied by Office onely to that particuler congregation whereoff they are chosen, Act. 14. 23, and 20. 17. Tit. 1. 5. And therefore they cannot challenge by office anie aucthoritie in anie other congregation whatsoever except they would have an Apostleship.

23.

That the Scriptures off the Old and New Testament are written for our instruction, 2. Tim. 3. 16, & that wee ought to search them for they testifie off Christ,

CHRIST. Ioh. 5. 39. And therefore to bee vied
withall reverence as conteyning the Holie Word off
GOD, which onelie is our direction in al thinges
whatsoever.

24.

That Magistracie is a Holie ordinance off GOD,
that everie soule ought to bee subject to it not for
feare onelie, but for conscience sake. Magistraets
are the ministers off GOD for our wealth, they
beare not the sword for nought. They are the mini-
sters off GOD to take vengeance on them that doe
evil, Rom. 13. chap. That it is a fearefull sin to speake
evill off them that are indignitie and to dispise Go-
verment. 2. Pet. 2. 10. Wee ought to pay tribute,
custome and all other duties. That wee are to pray
for the, for GOD would have them saved and come
to the knowledg off his truth. 1. Tim. 2. 1. 4. And
therefore they may bee members off the Church off
CHRIST, reteining their Magistracie, for no Holie
Ordinance off GOD debarreth anie from being a
member off CHRIST'S Church. They beare the
sword off GOD, which sword in all Lawfull admini-
stracions is to bee defended and supported by the ser-
vants off GOD that are vnder their Government
with their lyves and al that they have according as in
the first Institution off that Holie Ordinance. And
whosoever holds otherwise must hold, (iff they vn-
derst id themselves) that they are the ministers of the
devill, and therefore not to bee praied for nor appro-
ved in anie off their administracions, seing all things
they doe (as punishing offenders and defending their
countries, state, and persons by the sword) is vnlawful.

That

25.

That it is Lawfull in a iust cause for the deciding
off strife to take an oath by the Name off the LORD
Heb. 6. 16. 2. Cor. 1. 23. Phil. 1. 8.

26.

That the dead shall rise againe, and the liveingh
being changed in a moment, haveing the same bo-
dies in substance though divers in qualities. 1. Cor.
15. 52. and 38. Job. 19. 15--28. Luk. 24. 30.

27.

That after the resurrection all men shall appeare
before the judgment seat off CHRIST to bee
judged according to their workes, that the Godlie
shall enioy life Eternall, the wickeed being condem-
ned shall bee tormented everlastinglie in Hell. Mat.
25. 46.

And now that wee have truely sett downe our
faith and ground thereoff let it bee duely & conscio-
nably considered what iust cause there is that our
profession & we should be made so odious as we are
wee hold that Adam being fallen, and in him al man-
kind, the LORD being equally iust and mercifull,
hath by CHRIST redeamed Adam, and in him all
mankind, (not restored him) yet all actuall transgres-
sors must repent and beleewe, and by faith in IESVS
CHRIST be justified or els perish in their transgres-
sions: Now hereby wee hold as wee have shewed
that the LORD creates no man to damnacion, but
that men bring it vpon themselves, by their owne
sinnes. Ezech. 18. 20. The same Soule that
sinneeth shall dye, the SONNE shall not beare
the iniquity off the FATHER, neither shall the
FATHER

FATHER beare the iniquitie off the **SON** , but the righteousnes off the righteous shalbee vpon him , & the wickednes off the wicked shallbee vpon himselff. And that therefore all infants aswell as anie dieing before they have committed actuall sin , are redeemed by **CHRIST**, there estates and condicions being all one; Wee beseech all that feare **GOD** weay seriously what greivous cause off offence there is herein.

Secondiy wee hold that men cōfessing their faith and sinns are onely to bee Baptized, and that infants not being capable off the word off **GOD**, nor off faith and repentance, are also vncapable off the Baptisme off repentance, and wee pray the wise harted advy-sedly to cōsider ro what end should infāts be washed with that water it not being cōmaunded nor practised as wee have (according to the measure off our vnderstanding) shewed ; why should men make a cerimoniall ordinance off a substanciall ordinance, for certainly if it must be administred vpo infāts, it is onlie a ceremonie or shadow, for the infāt is not the truely mortified & sanctified, & it may be never will, Ye men off vnderstanding fearing **GOD** looke vnto your judgments and practizes in these things , and in all things , and walke by rule from the word off truth: what rule or warrant can be produced that you should take the word off **GOD**, and the holy ordināces off the New Testament , which are al real & substantiail, and administer them vnto or vpon a yong infant, and so make them off no effect , why are you thus carried away with the traditions off men : you have begun to go towards reformation, ye have cast
away

away the crosse, ye have put by suerties, but the FA-
THER (iff he will) may answere and take charge
go on but onc step further, and let the partie Bapti-
zed, answere and take charge off himselff, and then
there will bee comfort in administring, and comfort
to whome it is administred, let nothing bee wanting
that the Lord requireth in his word least you bee re-
proved with the yongman in the gossell. Wee trust
the LORD in time will give you to see these things,
and not so onely, but both you and vs to see further
things whereoff wee are ignorant (For none hath at-
teyned vnto it) iff wee will but see our ignorance, &
in humilitie willingly seeke knowledg.

These are the two cheife points for the which all-
most all men give to much libertie to themselves to
speake evill, wee pray the Godlie mynded with best
judgment to consider whether there bee anie cullor
that these things should bee soo vnfavorie and dis-
taistfull as they are, and wee for holding them, in the
LORDS Name wee beseech you with love and pa-
tience view these things yet over againe. Wee hold
that GOD in his First promise concerning CHRIST
was mercifull to all mankind alike, all mankind being
vnder one and the same transgression: you hold not;
or thus wee hold with thapostle, 1. Tim. 2. 6. That
CHRIST gave himselff a ransome for al men, and
that he is the saviour off all men, but especially off
them that beleeve, 1. tim. 4. 10. & that he is the reconcilio
not onely for the sinnes off the faithfull, but for the
sinnes off the whole World, 1. Ioh. 2, 2. You
hold other wise. Again we hold, that as our saviour
CHRIST commaunded, Mar. 28. 19. Me must teach
and

and Baptise, you hold they may Baptise and not teach.
Or thus, wee hold they that beleeve may bee Bapti-
zed. Act. 8. 37. You hold they that beleeve not,
where is this so great cause off offence, why doe you
displease your selves so much at vs, especially you
which are called the Seperacion, as to alianate your
affections estrainge your speeches, and change your
countenances, as though wee were monsters, or at
the least vild men. These things doe diversly affect
vs according to the severall condicions off the parties
they that doe it through stronge error off judgment,
wee cannot but bee sorie for them, they that doe it
through weaknes, being misled, wee pittie with the
bowels off compassion, they that doe it through pride
and disdain wee least respect, but yet wish a refor-
macion in all: For wee are perswaded off the two first
that herein they doe not fullie please themselves, and
wee are sure they doe not at all please GOD, but wee
will through GODS grace with better patience and
hope then heretofore, wait for better Friuts off grace
in whome there is grace, and wee pray that our hope
may not bee invaine.

And whereas formerlie it hath bene thought and
reported, that we held these things being seduced by
Mr. Smyth, we being now through the great grace,
mercie, and favour off GOD towards vs (though
through cruell malice off Sathan against vs, and Spi-
rit off error in him) devided from him, wee pray a
change off that judgment, and wee trust wee shal ap-
prove vnto all men that wee hold our faith off Con-
science to GOD from the ground off the Scriptures.
And yet let no man thincke that wee could not wil-
lingly

lingly have vndergone that reproach, and farr greater to have still enjoyed him, yea what would wee not have endured or done, would wee not have lost all wee had, yea would wee not have plucked out our eyes, would wee not have laid downe our lives, doth not GOD knowe this: Doe not Men knowe it? Doth not he know it? have wee not neglected our selves, our Wives, our Children, and all wee had, and respected him, and we confesse wee had good cause soto do, in respect off those most excellent gifts and graces off GOD that then did abound in him, and all our love was to little for him and not worthy of him. And therefore let none thincke, and let not him thincke, but that our soules have, and do mourne for the losse off such a man, and iff the LORD had take him away from vs, we might have cried (beare with our foolishnes) the chariot and horsemen off Israel, but he hath forsaken the LORDS Truth, he is fallen from grace, & though the fowler had spred his net & laid it, the net is broken & we are escaped, blessed & praised bee our GOD; Yet had he fallen alone, our greife had bene full enough, but in that so manie so neare & so deare vnto vs, are fallen with him, hereby hath he out off measure enlarged his owne sin, and our greife, but our comfort is in the LORD alone, and in his Holie Truth, and iff the LORD had not now held vs vp, wee had surely fallen, and wee trust wee shall bee established for GOD is able to make vs stand. Let not al these things distaist anie man off the Truth, nor kepe back any fro it, but rather encorage men vnto it, in that the Lord hath so mercifullie preserved a poo re remnant, and

B

let men

let men looke to the cause, and not to the accidents,
and yet if they doe looke to the accidents they shall
see the like in the Churches off GOD, where men
were Baptized confessing their faith & their finnes.
And thus leaveing the truth off GOD & our selves
the vnworthy witnesses therof to your best thoughts
& censure we leave, beseeching the LORD to enlighten
you with all light off truth.

That it may not bee thought wee lay imputacions
or cast reproaches vpon Mr. Smyth vnjustly, wee
thought good in short to set downe some off the errors,
whereinto he is fallen, as also the truth he is fallen
from.

L.

That CHRIST concerning the first matter off his
Flesh, he affirmed that all the Scriptures would not
prove, that he had it off the virgine Marie, but his second
matter which he said was his nourishmēt, that
the Scriptures proved he had of Marie, thus making
CHRIST to have two matters off his Flesh.

2.

That men are justified partlie by the righteousness
off CHRIST apprehended by faith, partely by their
owne inherent righteousness,

3.

That Adams sin was not imputed vnto anie of his
posteritie, and that all men are in the estate off Adam
in his innocency before they commit acthall sin, and
therefore infants were not redeemed by CHRIST,
but as the Angels and all other Creatures.

Three

4.
That the Church and Ministry must come by
succession contrary to his former, profession, in
words & writings, & that by a supposed succession,
he cannot shew, from whome, nor when, nor
where.

5.
That an Elder off one Church is an Elder off all
Churches in the World.

6.
That Magistrats may not bee members off
CHRIST S Church, and reteyne their Magi-
stracie.

In this Declaracion off our Faith, wee knowe our
great weaknes and ignorance must needs appeare,
whereat let none rejoyce, for such rejoyceinge is not
good, and far bee it from anie that feares GOD in ho-
lines, to strive to seeke out advantages against vs in
respect off our ignorance, but rather lament our po-
vertie and nakednes, and with love passe by our infir-
mities, and cover our nakednes with the Spirit off
meekenes, knoweing that they also are subject to the
like sin. To the which acknowledgment off their
owne ignorances, iff men fearing GOD would bee
drawne to a due and thorowe consideracion off, it
would stop manie stiffe courses, both in writing, spea-
king, and behaviour, and that oftentimes against the
blessed truth off GOD, and the poore witnesses there
off, which most men fall into, while they are carried
away with stronge conceipt of their owne vnderstand-
ing, forgetting with humilitie to remember that ho-

life and gracious forewarning instruction off the Apostle. 1. Cor. 8. 2. Iff anie man thincke he knoweth anie thinge, he knoweth nothinge yet as he ought to knowe: And wee humbly beseech the Wise and Learned men off vnderstanding that professe godlines to receave this instruction off that worthie Apostle, and not to beare themselves so much vpon their knowledg, seeing the Word off GOD doth Teach them to knowe, that they are ignorant in all things.

And this being the vndoubted Truth off GOD, that the most learned & most holie men vpon the Earth are ignorant in all things, & that in an exceeding great measure, we do therefore with al the grace & love off our harts, & with the most entyre affections off our soules intreat, desire, & pray all the vpright harted professors off the Gospel, that they wil no longer relie & depend vpon learned and Holie men for the knowledg off anie one part off GODS Truth; and knowing this which wee hope you all knowe, that iff your faith bee built vpon the Word off GOD off other mens knowledg, and not off your owne true vnderstanding, you shall never bee able to stand in the day off Triall, and you can never have sound faith in such knowledg.

To explaine our selves yet better in this point, iff you beleeve or professe anie thinge, because it is the judgment or exposition off Mr. Calvaine, Mr. Beza, Mr. Perkins, or any other never so highlie respected amongst you, either dead or living, you hold the glorious

glorious Gospell off CHRIST in respect off persons;
And iff you reject or condemne anie thinge as error,
because these men, yea and all the learned and holie
men in the World doe write against it, speake against
and condemne it, although it bee error it is sinne,
for you cannot have Faith in that you knewe it not
to bee error, for Faith is off knowledg, and that
fram the Word off GOD, and whatsoever is not off
Faith, is sin. Roman. 14. 23. This proves thus
much in short, that iff you do anie good whatsoever
& do it not off Faith, it is sin, & iff you eschew evil &
doe it not off Faith, it is sin: How much greater then
is your sin, iff you de evil & eschew good & resist, re-
ject, & condemne the blessed Truth & holy Ordinan-
ces off GOD, yea although it be off ignorance, who-
soever doth it & repenteth not off it, must perish, as
Peter in his Sermon. Act. 3. 17. 19. Sheweth most evi-
dently, where he testifieth that he knewe, through
ignorance they had denied the holie one & the just,
& desired a Murtherer, & killed the LORD off life;
amend your lyves therefore, & turne faith the Ap-
pistle that your sinnes may be put away, when the
time off refreshing shall come from the presence off
the LORD, which sheweth, that iff they would not
repent their sinnes should not be put away.

But least anie should object that there is no com-
parison betwixt these two sinnes, to reject the ho-
lie one, and through ignorance, to reject some
part off his Truth, let vs compare the sinnes toge-
ther, heare in this place they rejected the Holie one,
and iff anie reject the Truth off the Holie one,
their sin is no lesse, for Christ & the Truth are one

Joh. 14. 6. They desired a murtherer, preferring and favouring him before CHRIST, if anie shall desire prefer, and favour the Misterie off iniquitie, the man of sin, before anie the Holie Ordinances off CHRIST their sinn is no lesse, For their condemnacion is no lesse, for they shall drincke off the wine off the wrath off GOD, even off the mere wine which is powred into the cup off his wrath, and shall be tormented with fire and brimstone in the sight off the Holie Angels, and in the sight off the lambe. Revel. 14. 10. They condemned and killed the LORD of life; and if anie shall condemne anie part off GODS truth, their sin is no lesse, seing they crucifie to themselves the SONNE off GOD. Heb. 6. 6 And thus much least anie simple soule, through the deceit off Sathan, or their owne weaknes, by lessninge the sinn off rejecting anie truth off GOD, should be deceaved, and so perish in their ignorance.

And that none might stumble at the words of the Apostle. 1. Tim. 1. 13. Where he saith, I was receaved to mercie, for I did it ignorantly through vnbeleife, let not anie that hath anie knowledg in the misterie off Godlines, thincke, that th-Apostle teacheth there that blasphemers, persecutors, and oppressors shalbee pardoned if they doe it ignorantly although they repent not, GOD forbid, that such a thought should possesse the hart off anie that knowes GOD, for then it were best for the ignorant to bee ignorant still, and therefore this in no wise is the doctrine off that place; But this wee vnderstand to bee the speciall instruction off the place, That GOD hath mercy in store for those that blaspheme, persecute, and oppress

preſſe ignorantly, if they repent. But there is no mer-
cie for blaſphemers, perſecutors, and oppreſſors, iff
they doe it not ignorantly, that is, iff they doe it off
knowledg: And that there is no mercie for ſuch is
further confirmed. Heb 10.26. Where it is writ-
ten. Iff anie ſin willingly after they have received and
acknowledged that truth, there remaineth no more
ſacrifice for ſin: But this is not the point in hand, for
it is that ſin ignorance, whereoff all men are gilty; for
the which there is mercy with GOD, for all men iff
they repent, although they ſhould bee ignorant off all
GODS truth, and through ignorance commit all
ſin: But no mercie at all without repentance, iff they
bee ignorant off anie one part off GODS truth, and
through ignorance commit anie one ſinne.

This no doubt will ſeeme ſtraing to maine, and no
marvile, becauſe ignorance hath ſo manie friends, in ſo
much that ſome have mainteyned, that ignorance is
not ſin, but wee ſhall by the grace off GOD ſoone
make an end off that controverſie.

Our Saviour CHRIST teacheth, Ioh. 17.3. That
the knowledg off GOD and off IESVS CHRIST
whome he hath ſent, is Eternall life, then to bee igno-
rant off GOD, and off IESVS CHRIST is Eternall
death. Further more without faith it is impoſſible
to pleaſe GOD. Heb. 11.6. And without knowledg
there can bee no Faith, for he that beleeves muſt
knowe that GOD is: therefore it cannot bee denied
but that ignorance is ſin. This then being granted
off all that have anie part off the knowledg off ſalva-
tion, it muſt needs followe that all and everie igno-
rances

rance is sin, and must bee repented off, or els there is no saluacion by CHRIST.

Now to prove that to bee ignorant in anie one point off the Truth off GOD, and to commit any one sin off ignorance, is Eternall death without repentance, heare what the HOLY GHOST saith by the Apostle. 2. Iam. 10. Whosoever shall kepe the whole Law and yet faile in one point, he is gilty off all. And let all heare with feare and trembling, what the Lord saith by the Prophet. Ezech. 18. 10--14. Iff a Man beget a Sonne that is a theefe, or a sheader off blood, if he doe anie one of these things, though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife, or hath oppressed the poore and needy, or hath spoyled by violence, or hath not restored the pledg, or hath lift vp his cies vnto the Idols, or hath committed abomination, or hath given furth vpon usurie, or hath taken increafe, shall he live? He shall not live, seeing he hath done all these abominations, he shall dye the death, and his blood shall bee vpon him. Thus the LORD accompting that he that doth anie one sin, doth all sin, and must perish, except he repent. For the better vnderstanding off this, least it may seeme difficult to some, let it bee well considered, that the LORD condemnes not men, because they sin, but because they repent not off their sin, and therefore if a man commit but one sin, and repent not he is gilty of all, then to bee ignorant off GODS Truth being sinn, at wee hope wee haue sufficiently proved to all that loue the Truth, to bee ignorant off anie one part off GODS Truth is sin, and vnpardonable without

out repentance , for he that is gilty off one, is gilty off all, as is before by the Word off GOD both in the Old and New Testament most evidently shewed.

Wee could bee content to spend our whole strength (which wee acknowledg in humilitie before the LORD, and all his people to bee miserable weaknes) to manifest this sin off ignorance , and the fearefull estate and condicion off it , whereby so manie simple soules have bene, and are led to destruction, thincking it fullie enough, iff they can attaine to so much knewledg as there Teachers Teach them, and yet all their Teachers are exceeding ignorant, & must repent off their ignorance or els they cannot be saved.

And take heed you Teachers , (whome wee must needs confesse to excell in manie gifts) least there bee in you some such thoughts, as to thincke, that there is no more knowledg to bee required off the people then you Teach them, and so take vpon your selues that prerogative that was given onely to the PREIST vnder the Law, that all the people should seeke the Law at his moneth. Mal. 2. 7. For the LORD hath made a new covenant with his people, where he saith. I will put my Lawes in their mynd, and in their harts I will write them. Ier. 31. 33. And so they shal all bee taught off GOD. And it is written. Ioh. 14. 26. But the comforter which is the HOLIE GHOST, whome the FATHER wil send in my name, he shall Teach you all thinges , & bring all thinges to your remeni-

remembrance which I have told you. And 1. Jo. 2. 27
But the anoynting which ye received off him, dwel-
leth in you : And ye need not that anie man teach
you: But as the same anoynting teacheth you off all
things, and it is true, and is not lying, &c.

Al this is not written to take away the H. ordinace
off teaching, but to enforme the people off GOD,
that they must have their knowledge, out off the
word off GOD by the teaching of the Spirit of GOD
that they may bee able to try the teaching off their
Teachers, and not bee tyed to vnderstand the Scrip-
tures as they expound them : But that they may bee
able to say with good consciences, wee beleeeve it not
because you our teachers teach vs thus, for we know
you are also ignorant & subject to error, but we beleve
it, because we know it to be the truth of God, & that
of our owne knowledg fro the word of GOD, by the
testimonie off the Spirit off GOD. And this know-
ledg must every one have that will bee saved : For it
will bee no pleading with GOD, iff you live and dye
in error, that your Teachers taught you so, the an-
swere off GOD shall bee you shall dye in your iniqui-
tie: And to the Watchmen, although they were his
owne Watchmen, their blood will I require at your
hands, Ezech. 3. 18. This shall bee the reward off all
your labors, iff you Teach the people off GOD but
one error, or to oppose anie one truth, as our Saviour
CHRIST Testifieth. Mat. 5. 19. Where he saith, who-
soever therefore shall breake one off these least com-
maundements, and Teach men so, he shall bee called
the least in the Kingdome of Heaven, &c.

Take heed therefore you Teachers what you
Teach

27 Teach, for it is the price off your owne blood, & the
vel- price of the blood off the people of GOD to be dou-
ach- bled vpon your heads.
all

face Wee beseech you therefore in the bowels off com-
D, passion, iff there bee anie compassion or mercie in
he you, bee not so confident in your former vnderstan-
D dings, which in manie thinges you have but by tradi-
eir tion, and from the writings and practices off other
p- Men.

ce Heare vs with patience, we speake in the vpright-
or nes off our harts vnto you, for the advancement off
w GODS glorie the overthrow off the misterie of ini-
ue quitie, and the saluacion off your soules, and off the
at soules off the poore people of GOD, that do to much
e depend vpon you: For whome wee wish, that wee
it could shead rivers off teares, because wee knowe that
c they have manie excellent thinges in them, and that
s they have the Zeale off GOD, but not according to
f knowledg: They are our naturall countymen; and
s diuers of them our loveing kindred in the Flesh: and
some our most worthie and deare Friends, to whome
we owe the best Friuts off our lives, and the entiresst
f affections off our harts. And therefore blame vs not,
f iff wee vse all the meanes that wee can by the Word
f off GOD, to drawe them to the sight off the sin off
ignorance, which doth so overshadow all men, for
the which sin all men must perish, iff they repent not.
4 For now the LORD admonisheth al meevery where
to repent, because he hath appointed a day in the
which he will iudg the World in righteousness. Act.
17.30.31.

Now

Now because we wil not spẽd time, to shew what
repentance is in that we speake to them that have vn-
derstanding, we commend vnto your Godly & ad-
vised consideracions, that excellent patterne off re-
pentance, that filled Paul with cõfort, & made him ex-
ceeding joyous, which Godly sorrow for sin wrought
in the Corinthians: For Godly sorrow (saith the Ap-
postle) causeth repentance vnto saluacion: and behold
this thinge, that you have bene Godlie sory: what
great Eare it hath wrought in you: yea what cleering
off your selues: yea what indignacion: yea what feare:
yea how great desire: yea what zeale: yea what revẽge
in al thinges ye have shewed your selues that ye are
pure in this matter.

Such a repentance, doe wee desire in all you, (after
whome our soules so much long) for this exceeding
great sin off ignorãce: First that there be an vnfaigned
Godlie sorrow, in humilitie acknowledging this sin
to be in you al: Thẽ a great care, to cleere your selues
off it: with indignacion, & revenge, being evẽ displea-
sed & offended at your selues, & afflicting your owne
soules for it: With a true seare off continewing in it:
and a great desire, with zeale, to attaine to knowledg
Then shal the LORD say vnto you. Come now let vs
reason together: Though your sinnes were as crimso
they shalbe made white as snow: Though they were
as scarlet, they chalbe as wool. Isa. 1. 18. This sheweth
the redines and merciful willingnes of the LORD, to
forgive & clense you from this sin off ignorance, and
al sin whatsoever, iff you repent.

He is no lesse ready to give knowledg to all that
aske

Aske it off him, iff he aske in faith, & wauer not. **A**
the Spirit off GOD testifieth by the Apostle, Iam. 1. 5
6. Iff anie lack wisdom, let him aske off God, which
giveth to all men liberallie, & reproacheth no man,
& it shalbee given him, &c. And the Wise man that
had best experience how to attaine to knowledg, saith
Prover. 2. 3. 4. 5. For iff thou callest after knowledg
and criest for vnderstanding, If thou seekest hir as sil-
ver, and seachest for hir, as for treasures: Then shalt
thou vnderstand the feare off the LORD: And yet for
all this none willbee wise and seeke after GOD: But
after learned, wise, and Holie men, negle&ing the
counsel off the most wise, and most Holie.

And here is the great misterie off iniquitie, that
hath prevailed; And the abomination off desolacion
spoken off by Daniell the Prophet, set where it oughe
not to bee. In that the counsels and writings off
men, are preferred before the counsells and writings
off GOD: And thereby the ordinances off men,
preferred, before the ordinances off GOD: For the
counsell off GOD is. Search the Scriptures, for
they testifie off mee. And aske wisdom off me,
For I give vnderstanding to the simple; But the coun-
sell off men is, looke into the writings off all the Ho-
lie and reverend men both old and new, and see their
opinions and judgments; And aske counsell off all
the Godlie learned off the Land.

Thus are the simple Soules, carried away, & here-
by

by is the Word off GOD, made off no effect: And the Truth off GOD turned into a lye.

What shall wee say vnto you to prouoke you to seeke wisdom at God. Thinke you that they vpon whome the deepest mist off darknes and ignorance is fallen, (who are content to bee deprived both off the reading, and vnderstanding off the Scriptures, their whole faith, and knowledg depending vpon other men) shall onely perish? Wee tell you nay, but you, except you repent off your depending off men for some part off your vnderstanding shall perish likewise.

Concerning the attayning vnto the knowledg & vnderstanding off the Word off GOD, how hath the man off sin, through the malice off Sathan bewitched men in bringing them to thincke that it is vtterly impossible for anie that is not learned and a Scholler to attayne to the knowledg off the Scriptures, whereas by all the art and learning in the World, (being but naturall) no man can attayne to descerne the thinges off God: But it is the Spirit off GOD, that Teacheth vs to knowe the thinges that are given vs off GOD.

1. Corin. 2. 12. 14. And all the vnderstanding, that men attayne vnto, by the se long and tedious courses off studie in reading the writings off other men; is but the vnderstanding off other men. And this is to learne to knowe, and vnderstand the Scriptures of GOD, as other men knowe and vnderstand them: & what shall this proffit anie. Iff other men err, they err with them; and iff other men hold the Truth they hold

hold it vpon their judgments: This is no vnderstanding for anie, to ground their faith vpon, to saluacion And though manie will confesse this, yet is their practice cleane contrary.

Wee are vnfainedly greived for you, to whome wee wish all happines, in that wee knowe it will bee so hard a thinge, to drawe you from relying vpon the judgment, and opinious off some men; our owne experience off our selues herein makes vs strongly to feare you; great haue bene our trialls and temptacions herein, in thincking we could not possibly come to the knowledg of the Scriptures, but by learned me: But the LORD hath shewed mercie vpon vs, and shewed vs this most blessed, comfortable, and (through his grace) easie way, which wee have endeavored here to declare vnto you. And that is in short to read the Scriptures, acknowledging your ignorance, and aske vnderstanding off GOD: And this is away, whereby the most simplest soule, that seeks the truth in sinceritie may at rayne vnto the knowledg off saluacion, couteyned in the Word off GOD.

Now concerning the measure off knowledg, wee are bound to knowe the whole will off GOD, as the Apostle sheweth. 2.Tim.3.16.17. For the whole Scripture is given, by inspiration off GOD, and is profitable to Teach, to improve, to correct, and to instruct in righteousness, that the man off GOD may bee absolute being make perfect vnto al good works. And the same is without all contradiction proved. A&C.3.22.

For Moses said vnto the Fathers , the LORD your
GOD shall raise vp vnto you a Prophet, &c. Ye shall
heare him in all things, whatsoeuer he shall say vnto
you: seeke not then knowledg, neither relye vpon
them , that are far short off the knowledg off the
whole truth off GOD: For knowe this, that it is every
one of your sinnes, that you have not as much know
ledg, as the most learned , wise , and Holie Teacher,
that you have amongst you , and more. To make
this plaine not to bee again-said, that none that true-
ly feares GOD shall bee able to deny it , let vs consi-
der what the Apostle saith. 2. Pet. 1. 5. &c. Where
he exhorts all the faithfull to ioyne with their Faith,
knowledg, and with knowledg, temperance, & with
temperance, patience, and with patience , Godlines,
and with Godlines, Brotherly kindnes, and with bro-
therly Kindnes love. In all these graces all the
faithfull must strive to abound , and if anie one a-
bound in anie off these graces more then another, is
it not your sin, that you have not as much pacience as
your Teachers? And is it not your sin , that you are
not as Godly as your Teachers? Is it Lawfull for you
to bee more impatient then they, or to bee lesse God-
ly then they? so also must it bee graunted , that it is
your sin that you have not as much faith as they, and
as much knowledg as they: For you have by the word
off GOD no warrant to bee more vnfaithfull , nor to
bee more ignorant then your best Teachers. Say not
therefore with your selves as some soedly have done
that you have as much knowledg as GOD hath gi-
ven you, & that GOD gives not to every man know-
ledg a like for it is your owne sin , that you have no
more

more know'edg & not the LORDS fault, who would
that al men should be saved & come to the knowledg
off the Truth. 1. Tim. 2. 4. That is the whole Truth:
& the LORD is not partial in himselff to give to one
more & to another lesse: But as he saith himselff. Mar.
25. 15. He gave vnto one fyve Talents, & to another
two, & to another one, to everie man after his owne
abilitie: & our Saviour CHRIST speaks to the same
effect. Io. 16. 12. Where he saith, I have manie things
to say vnto you, but you cannot beare them now: and
the author to the Heb. 5. 11. speaking off CHRIST
saith: off whome we have manie things to say, which
are hard to be vttered, because ye are dull off hee-
ring.

Thus may you & we al see, that it is our owne sin,
that anie have more knowledg then wee; & that you
have not as much knowledg as your best Teachers,
if their knowledg be spirituall knowledg, & that they
have learned it of God: For other knowledg, although
it be never so glorious, & fill the ear with great delight
& puffed vp the harts off them that possesse it, we passe
by it, as not regarding it in this respect, & could wish
it were not esteemed off anie, as being off absolute
necessitie, or at all needfull to attayne to the meaning
off GOD in the Scriptures, as is proved. 1. Cor. 1. 19. &
2. 13. neither is such learning needfull to the prea-
ching off the Gospel. Chap. 2. 4, & Chap. 1. 17. Wee
shal not need to prove that you ought to have more
knowledg then your Teachers, seing we have already
proved, that you ought to have al the knowledg that
GOD hath reveiled in his word, which is his whole
C Truth.

Truth. Let not anie thincke that we go about to de-
stroy that most blessed and comfortable doctrine off
the Apostle. 2. Cor. 8. 12. Where it is said, If there bee
first a willing mynd it is accepted according to that
a man hath, and not according to that he hath not;
but this acceptance is iff there be first a willing mynd
even so in this grace whereoff we speake. If there be
in you a true willing mind to attaine vnto knowledg
which must needs produce (wherefoever it is) a God-
ly endeavour & diligent care: Then the LORD will
accept off sych, according to that which they have, &
not according to that they have not: but will lye to
oppose things, without true judgment, and not once
to settle your thoughts to consider off them: and to
condemne them for evill without due trial, and all
this because so manie learned and excellent men co-
demne them, this sheweth no willing mynd: and to
bee negligent, and carelesse in reading, and searching
the Scriptures, and not seeking to attayne to a
Sanctified vnderstanding off the Word off GOD
off your selves, by the Teaching off the Spirit off
God; but to depend vpon your Teachers, this shewes
no willing mynd, nor Godly endeavour: For hereby
you neglect your owne endeavours, whilt you thinke
that it apperteynes not to you by your owne dili-
gence (through the grace off God) to attaine to the
meaning off the Holie Ghost, manifested in the scrip-
tures, and therefore how can you thincke to bee ac-
cepted off God according to that you have, when
there is no willing mynd in you to attaine vnto anie
knowledg, but as your Teachers shall direct
you:

Most

Most lamētable & feareful is both your estate, & the estate of your teachers in this stāding: & if we could shed teares off blood for you we would: And wee have cause to complaine off the hardnes off our harts in that we cannot sufficiently cōpassionate the dangerous condition wherein you are, & the greater is the dāger, because you see it not; but we have shewed you, that the not knowing off your sin, shall not excuse your sin, therefore Repent, or els there is no saluacion, and justifie not your selves, for Christ Iesus came not to cal the righteous, but sinners to repētace.

Thus have we endeavored with our best abilities, to perswade you to see & acknowledg your ignorāce & to repent off it; & to seeke for knowledg at GOD, who giveth liberally to al that aske & seeke of him: and let it not seeme straing, that we, who are so ignorant, do speake so much against ignorance: For who are so fit to crye out against ignorance as wee, who have such caule to groane vnder the burthen off our owne ignorances: our cheife & onely comfort herin is, that through the grace off God given vnto vs, wee knowe & acknowledg, that wee are ignorant: & haueing sound (glorie be given to God) the vnspeakeable beuifit hereoff, wee wish the like grace and comfort vnto you all.

Shall we yet entreat your best grace & patience to shew you a few things, wherein we appeale vnto your owne cōsciences, whether it bee not great ignorance in you or no, (far bee it from vs to thincke you

Do it off knowledge) that you have no use off manie
excellent parts off GODS Word.

Our Saviour CHRIST commaunded his Disciples
Mat. 28. 19. Go Teach al nations, baptizing them, &c.
This part off GODS word say you, is off no vse with
you nor hath bene these manie hundreth yeres, & we
see not how ever you should stand need off it, standing
as you do. The use off it belongs not to you, it belongs
to the Turks & Pagans, & such like as you say: You
have prevented the LORD, & found a way that pleaseth
you better, for you will Baptize & Teach: will you
thus put away from you the holie commaundement off
IESVS CHRIST: O that wee could sufficiently be-
mone you herein: Wee testifie vnto you, takinge the
Word off GOD for a witnes against you, that if you
had no other sin amongst you al, but this, you perish
euerie man off you from the highest to the lowest: if
you repent not off this sin; in that herein you reject
the Holy commaundement off Christ, & let vp the
traditions off men, & say you have no need off this
parte off GODS Word, it apperteyneth not to you.

Likewise that Holy doctrine off th-Apostle Peter,
Act. 2. 37. 38. Where he Teacheth the that were pic-
ked in their harts, to amed their lyves & be baptized.
This doctrine in your owne accompt never did, nor
ever shal apperteyn vnto you holding as you hold: for
when could this ever properly bee said vnto anie off
you. Amend your lyves, & be Baptized; or when may
this doctrine be fully applied vnto you. O the depth of
the misterie off iniquitie, that the man off sin should
still

still prevaile thus farr, with a people off great vnder-
standing, as to cause them to thincke that some off
the Apostles doctrine never did nor ever shal belong
vnto the: & this doctrine you have also defiled your
selves off, by Baptizing first, & Teaching amendement
off life afterwards: as also with this device, these two
places spoken off, Go Teach & Baptize, Amend your
lyves & be Baptized belong to men off yeres; We de-
mand are you not men off yeres? Why who the will
be so simple as to deny; But that, what generall doc-
trine & ordinance so ever in the Word off GOD, doth
belong to some men off yeres, the same belong to all
men off yeres: For our Saviour CHRIST saith that I
say vnto one, I say vnto al warch; even so that he saith
vnto some me off yeres, he saith vnto al men off yeres;
Amend your lyves & be Baptized.

Thus may the simplest se that wil with an humble
& vpright hart looke into the word off GOD, that al
men off yeres must first be taught, & amend their ly-
ves, & be Baptized: & that it is the feareful sin off al,
that rent the word off GOD from his ordinances, &
his ordinances from his word, pretending to Baptize
infants (for it is but a preence) to whome the word &
doctrine apperteyneth not: Wee beseech you by the
mercies off GOD, see your ignorance herein & repet
that this your sin may be put away

Suffer yet a little our most loving willingnes to do
you good, and were vs with a good conscience; what
yle have you off the doctrine off regeneration? Our
Saviour CHRIST saith vnto al men. Io. 3. 3. excepte

every man be borne againe, he cannot see, or enter into
the kingdome off God: when were you borne againe
when did you enter into the kingdome off God? were
you borne againe fro your infacie? & are al in the lād
regenerate & borne againe! & iff there be anie vnrege-
nerate & vnborne againe amongst you. Christ saith.
Io. 3. 5. He must be borne off water & off the Spirit: &
when shal we see one so regenerate & borne againe
amongst you? Wil you al be Childre of the Kingdome
by birth. Doth not our saviour Christ in this place put
a difference betwene them that are borne off the flesh,
& them that are borne off the Spirit? Shewing that
they that are borne off the flesh cannot see or enter
into the Kingdome off God: But they that are borne
off the Spirit, can see & enter onely into the Kingdome
off God, & these onely are the Children off the King-
dome, who onely may communicate in the holie things.
How dare you then make the common to al, preten-
ding regeneraciō from your natural birth, contrary to
your owne understanding: For you affirme that you
have a great work off cōversion amongst you, & manie
are converted daylie: by what warrant do you comu-
nicate with men unconverted: contrarie to al the vn-
derstanding & cense off the Scriptures & Godlines: &
thus is there no vse off the doctrine off regeneracion
amongst you, neither ever was, for you are either all
regenerate, & ever have bene since you were borne,
or els you make no mairer whether men be regene-
rate or no, in respect off the holie things, yet in your
owne private accompt, you esteeme some converted
& some unconverted, putting a difference yea you call
some professors, & some you accōpt not so much as profes-
profes-

professors, & yet you are al one body, eating off one bread, & drincking off one cup. 1. Cor. 10. 17. bee not ashamed to see your ignorance herein, & acknowledg it, & give glory to GOD.

Further more what vse have you off that H. rule of direction, which Christ hath given & taught with his owne mouth. Mat. 18. 15-19. off admonishing your brother; telling the Church; & off binding & loosing, is it not your great ignorance that either you knowe not what apperteyneth to these thinges, or els you know not that these things apperteineth to you. And for those directions that the H. ghost setteth downe, 1 Pet. 4. 10, & 1. cor. 14. 26-32. what vse or benifit have you of these H. Scriptures. Let every man as he hath received the gift, administer &c. & every man as he hath a doctrine &c. Let the Prophets speake two, or three; For ye may al Propheeie one by one. And offer vp al other spiritual sacrifices, according to the appointment off the H. ghost. 1. Pet. 2. 5. & ye as lively stoness be made a spiritual house, & Holie Priesthood, to offer Spiritual sacrifices, acceptable to God by Iesus Christ. the H. ghost saith this is not confusio, but you through ignorance lay it is confusio, & therefore appoint, that onelie ministers shal offer vp al sacrifices when you are come together, & thus establish a high Priesthood according to the law, abolishing the Gospel, haveing no vse off these parts off Gods word.

For the Election & ordinacon off Elders, Deacons & Widowes: you deprive you selves altogether, for haveing anie hand or consent therein, & so is the word off GOD. Act. 14. 23. & 6. 3. & 1. Tim. 5. 9. off no vse and effect amongst you.

And whereas the Apostle commaundes 1. Tim. 3. 19.
against an Elder receive no accusation, but vnder two
or three witnesses; Teaching thereby that vnder two
or thre witnesses an accusation must be received; but
who must receive this accusation, & to what end it
must be made, you have no vse nor practice amongst
you: We knowe you accuse with open outcry, & with
thousand off witnesses those that are accounted El-
ders among you, but al inuaine, & so you make the
Word off GOD to be inuaine, & to no end; For if it
be not to reformation what availeth it.

Much more off the Word off life are you straitned
off: The Apostle sheweth. 2. Cor. 6. 11. 12. That if you
be kept strait, you are kept strait in your own bowels
for their mouthes have bene open, & their harts have
bene made large to deliver the whole will off GOD
vnto you.

To conclude: heare what the Apostle saith vnto
you in this place, Versl. 13. Bee you enlarged: & the
way to be enlarged, he also setteth downe vers. 14. Bee
not vnequally yocked with infidels, for what fellow-
ship hath righteousness with vnrighteousnes; what com-
munion hath light with darknes! What cōcord hath
CHRIST with Belial? Or what part hath he vnbelie-
ver with the infidel, &c. Wherefore come out from
amongst them, & seperate your selves, saith the Lord:
& touch no vncleane thinge: Heere is the roote off
all these thinges, we have spokē last to you off, in that
you will in no wise be brought to see this Scripture ap-
perceyneth to you.

This

This Word infidels deceives you al, this is ment say
you, onely off Pagans & Heathens that knowe not
GOD; from such you wil all confesse you must sepe-
rate; Let vs lovingly reason with you in this point:
Have al men faith to saluacion amongst you? Are all
righteous? Do al walke in the light? Are al vnder the
rock off CHRIST? We knowe you wil not affirme it:
Why the you must needs yeelde, that you have amongst
you vnfaithful men; vnrighteous men; men that walke
in darknes; me that are Belial, that is without a yoke;
are not these they that the LORD commaunds you
heere to sepeate f. o? But to satisfie you in the word,
infidel. 1. Tim. 5. 8. It is written. If there be a me that
provideth not for his owne, & namely for them of his
houshold, he denieth the faith, & is worse the a. infi-
del. And cannot you see manie worse men amongst
you, then some that provide not for their Families;
such you may be bold to say by the warrant off Gods
Word, they are worse then infidels; & thus the LORD
commaund you. Come out from amonge, & sepeate
your selves from infidels, he largely commaunds you
to sepeate your selves from them that are worse the
infidels.

But you esteeme them better then infidels, because
they say they know & professe CHRIST; & for this
cause onely doth the LORD Iudge the worse, as our
Saviour Christ doth most plainly declare, when he
saith, he that knowes not my wil & doth things wor-
thy off stripes, shalbe beate[n] but he that knowes my
wil, & doth it not, shalbee beaten with manie stripes.
And the just GOD hath said it shalbe easier for the off

the land off Sodom in the day off judgment, then for
Capernaū where he did so manie great works: there-
fore be not you contrarie mynded to GOD, you are
never able to appeare before him in this thinge, in
that you do accompt better off them, that with their
mouthes profess they knowe God, but by works de-
ny him, and are abhominable &c. Tit. 1. 17. Then off
those that know him not at al wheras they are more
abhominable with God, and their judgment greater if
they repent not. Esteeme not them precious whome
the Lord esteemeth most vild, that is those that know
him, and obey him not: But obey you the Lord, and
seperate your selves from the, and say no more that
this is not spoken to you, least that this also belong
not vnto you (with greife off soule we speake it.) I wil
be your God, and you shalbe my people, and I wil bee
a Father vnto you, ad you shalbe my sones ad daugh-
ters, for as sure as the Lord liveth, to whome soever
the one part off this word off God belongeth, to them
the other part also belongeth, and they that wil have
no part in the one, can have no parte in the other.
Therefore in the love off Iesus Christ, wee (with all
earnestnes off hart) beseech you. Seperate your selves,
and have no spiritual fellowship nor comunio, with
the wicked, nor with wickednes, that GOD may be
your GOD, and your most loveing father, and that
you may bee his duetiful and obedient people, ad his
most loveing Sonnes and Doughters.

And we further desire you to beware off these two
things. First, that you give not your selves to thincke
that your standing is good, because that you have so
manie excellent things amongst you, for if manie ex-
cellent

cellent things were sufficient, the Church off Thyatira
(which were a people seperated) must have bene ap-
proved before you, off whome the Sonne off GOD
(which hath his eis like a flame off fire, and his feet
like fine brasse) saith Revel. 2:18. 19. 20. I knowe thy
works, and thy love, and service, and faith, and thy pa-
tience, & thy works, & that they are mo at the last
then at the first, notwithstanding I have a few things
against thee, that thou sufferest the womā lezabel &c.
Whereby you see that although you had al these ex-
cellēt things, which are al that the word of God requi-
reth, yet if you have but one evil amongst you, the
L. wil come against you, except you repēt. And the
Church off Ephesus, that is not taxed to have any evil
mainteyned in it, yet because it was wanting in one
good thinge, must repent, or els the Lord wil come
shortly against it; & this sheweth that you are not
onely to have no evil, but also that you may not bee
desertite or decaying in anie one good thing: & thus
much in love to forwarne you not to be deceived by
the glorious apparice off manie good things, though
manie off the be true, as we must needs confesse, yet
praise not your selves in these things, but seperate
your selves, & the with the Church off Smyrna looke
vpō your povercie & nakednes, & be humbled there-
by, so shal you have praise with God, this we speake to
you, & to our selves we say, thou that warnest oother,
warn thy self also. the s. thing that we advise you al to
take heed of, is, that you do no lōger satisfie your sel-
ves with this vnwarrantable excuse, that it belongs not
to you to reforme things, you are but private mē, we
cōfesse with you that it belōgs nothing at al to you, &
it were

were to be wished, that you had walked according to
that your owne rule, & then you would not so much
have troubled your selves, & brought trouble vpo your
selves & others (in striving for publique reformatio
in that manner) as you have done; leave that to the
Lord, & to them that are publique persons in auctho-
riti; If they looke not to that, let them knowe that
the LORD wil call them to a most severe accompt, &
the fierce wrath off the LORD, shal come out against
them, yea even against the great Kings & Princes off
the Earth, whilst they assemble themselves together
against the Lord, & against his CHRIST, saying let
vs breake their bands, & cast their cords from vs. The
LORD hath spoken this by the mouth off a great &
worthy King. Psal. 2. 2. 3. To all the great & mightie
Kings off the Earth. But to you to whome we speake
i n that you are private men, it must needs be granted
that private reformation belongs vnto you, & if this
belonge not to you, the meanes off your saluacion
belogs not to you: let you & vs both pray for publique
reformatio; but let vs pray for, & practice our owne
private reformatio; & marvile not that al your labors
off this kind are come to nothing, in that you strive
to reforme others, & do not first reforme your selves
in those things, wherein you would reforme others:
& further looke that your reformatio so much, stood
for, be according to the true forme off GODS Word
& then you shal find heavenlie coforth in your owne
reformatio; & wait with hope & comfort, for the re-
formatio off others: But if you wil not reforme pri-
vately, because you can not reforme publikely, & hold
that so doing you doe wch, then you shew, the refor-
macion

macion you desire, is indifferent; & iff you hold it not indifferent, but that absolutelie there ought to be reformation, then you ought to reforme, though al will not. As Iosua said. Ios. 24. 15. And if it seme evil vnto you to serue the LORD, chuse you, &c, but I and my house, wil serue the LORD.

And you wil al confesse that it was wel said off Peter, whe he said, that though al should forsake Christ, yet he would not, & it was his sin, though all did forsake him, that he did also forsake him: but he repeted, & we wish vnto you all the like repentance, seing you are in the like transgression.

Whe the LORD shal raise vp your harts to reforme look you go with a right foote, least in pulling down the graues, you set vp the high places; & though me say, Lo heere is CHRIST, lo there is CHRIST, beleeve them not, but go to the foundation laid by the skilfull maister builders: & let everie man take heed how he buildeth vpon, for the fire shal try, everie mans worke, off what sort it is; & iff anie mans worke build vpon the true foundation, burne, yet he shal be saved, butt iff anie mans worke build vpon a false foundation burne, (as it must needs) he shal not be saved: Take heed therefore builders how you build.

The some off that little, we have here said in general, is, to prove vnto you, that ignorance is sin, & must be repented off. & that you & al me are giltie of this sin, and therefore must repent off it, and seek knowledge, or els there is no saluacio: We have endeavored to shew

to shew you in some particulars, wherein wee thinck
in all good conscience, you must needs confesse that
through ignorance you sin.

In whatsoever is said, we cal the LORD, so witnes
that knowes al harts, we seeke not your disgrace, for
then werewe most vile; not to advāce our owne praise
for thē were we much more vile: but to advance the
praise off God, who in our deepest distresse hath she-
wed mercie vpon vs, in bringing vs in some measure
to the sight off our ignorance, & off our sin therein;
& taught vs to make our peace with him by daily re-
pentāce, & hath opened our blind cies to see the true
way to attaine vnto knowledg (not that we have at-
tained vnto it) & haveing found great cōfort to our
poore soules herein; we wish you also, to be pertakers
off the like grace ; Accept off vs herein, in your best
love, according to the true vnfaigned love of our harts
vnto you; cast not ovr loveing counsel behind you be-
cause we are weake, nor dispise vs not for our simp-
licitie , that dispise our selves , because wee are so
simple. Thus praieing to the GOD off hea-
heaven, that you may abound yet more & more , in
knowledg, faith, and repentance, and everie good gift
that, that good worke, which the LORD hath begun
in you, may not dye: but may bee perfected , to the
praise off his glorie, & your eternal salvacion. Amen.
LORD IESVS Amen. And then shall our soules reioice,
and our harts be right glade.

Wee beleeeve, LORD be merciful to our vnbeleife.

Wee repent, LORD be mercifull to our im-
penitencie.

Faults escaped. Pag. 32, lyn 19. is it not their sin that a-
bound lesse? As thus, is it not &c. & lyn. 29, foedly for
fondly.

